Regd. No. L 7870

The TAHRIK-I-Jadid

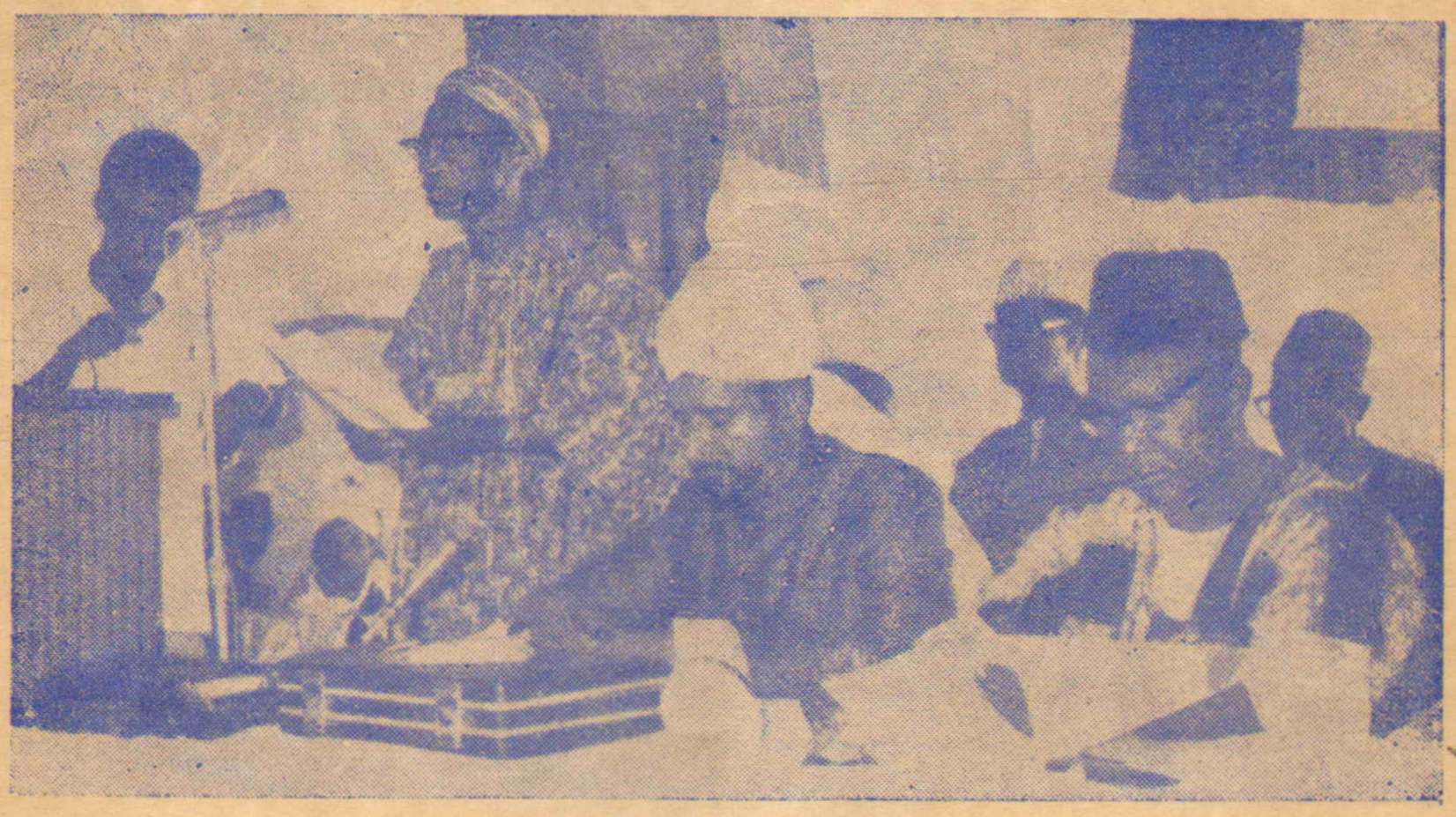
Editor :
NASEEM SAIFI

IKHA 1354 H.S.

OCTOBER 1975 C.E.

Alhaj M. K. Bongay, Secretary General is presenting the Annual Report of the SierraLeone Mission Maulana M. I. Munir is presiding.

Digitized by Khilafat Library Rabwah



الحاج ایم کے بونگے

سیکرٹری جنرل احمدیہ مشن سرالیون سالانہ رپورٹ پیش فرما رہے ہیں۔

مکرم مولوی محمد اسماعیل صاحب منیر صدارت فرما رہے ہیں

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

VOL. XI — No. 10
OCTOBER 1975

Editor
NASEEM SAIFI

THE TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

Digitized by Khilafat Library Rabwah

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

MALFOOZAT

Pray for Manifestation of God

ALLAH the Almighty has taught us a prayer in the very beginning of the Holy Quran and that shows the great significance of the prayer—and also how essential it is for us to pray. Without it (prayer) man cannot achieve anything.

Allah the Almighty says :

الحمد لله رب العالمين ـ الرحمن الرحيم

مالك يوم الدين

(All praise belongs to Allah, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment)

These verses contain four attributes of God and these four attributes are the basic attributes. رب العالمين, (the Lord of all the worlds) shows that He sustains every particle that exists in the universe. *Alam*

(Contiuued on page 4)

Printed at the Nusrat Art Press, Rabwah & published by Abaul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

NO TALENT TO BE WASTED

In his Friday Sermon delivered on the 29th of August in London, Hazrat Khalifatul Masih III exhorted the Jamaat not to let the talents of the youth of the Community be wasted. Every intelligent, bright and talented person must be helped to make the full use of his capabilities.

Digitized by Khilafat Library Rabwah

He said, "Out of His unbounded grace Allah blesses the nations and the individuals in various ways. In the case of some nations His greatest blessing comes in the form of the intelligent youth. In fact the material wealth very much depends on the intelligence of the people as also the attainment of spiritual heights depends on this very factor. In this connection I should like to say one thing to the youth of the Jamaat and another to the Jamaat, for, a very great responsibility devolves on the Jamaat also.

Whenever God grants a good brain to a child, the development of his mental capacity is his own responsibility as well as responsibility of the community. Quite a number of children are such that they are born with very good brains but due to their negligence or bad habits and bad society, they cannot make any use of their talents and therefore they are deprived of the great achievement that they could make. They even deprive the Community of the good that they could do to it. That being the case it is the duty of every child (and young men/women) that he should leave no stone unturned to develop his talents and bring his talents to perfection. Any one not doing that is offending himself as well as the Jamaat.

It is the grace of God that He is blessing the Ahmadi children with very good brains. Not only the boys, even the girls are not lagging behind. Recently an Ahmadi girl student topped the B.Sc. candidates. Although it is an honour to top the list, it is a matter of chance. In fact every year there are almost 30 to 40 students who are highly intelligent and more or less they are at the same level of intelligence. More often than not it happens that a certain student despite the fact that he knows quite well cannot answer all the questions for one reason or the other while another student answers all the questions. Thus the latter is declared as having topped the list while the former is deprived of this honour. But the fact remains that both the students are at the same level of intelligence. That is why topping the list is not as important as the fact that all such boys (girls) who are talented are provided means to develop their capabilities to the utmost. This has to be done by the children themselves as well as by the Jamaat also. If our students try to secure high marks in the Matriculation ; F.Sc ; B Sc ; M.A. and M.Sc ; they would certainly win the race and they can be said to have fulfilled their duties which devolve on them in respect of developing their talents. Even if

some boys do not win the race, at least they will have done something for the improvement and will it stand them in good stead and thus they will prove themselves to be a useful element in the frame of the Jamaat. We should try to produce 200 to 300 students every year who obtain marks not less than 70 to 75 percent ; that will create a very good impression on the international level and it will certainly give us very good results.

Digitized by Khilafat Library Rabwah

For this, it must be fully realised that first and foremost it is the duty of young people not to let their talents be wasted and in the second place effort should be made on the community level that whoever is granted a good brain by God, the Community would not let it be wasted, rather it will do all it can to develop to the utmost. It is a two way traffic. The youth should not prove themselves ungrateful to God by wasting their talents and doing damage to the Jamaat.

They should neither be the losers themselves nor should they make the Jamaat suffer any loss on account of them. Likewise they should not cause any loss to their country. The Jamaat should make adequate arrangements for the youth to enable them to develop their talents. England has now a large number of the members of the Community and it is vital that a Committee be set up, keeping the local situation in view, which should work to see that the talent of the youth is being developed properly and no wastage is allowed to be suffered. I am sure that if action is taken on the right lines ; better results can be achieved.

However, the Jamaat should remember this advice of mine that not a single talented person will be wasted, neither due to the negligence of the person concerned nor due to the carelessness on the part of the Jamaat.

The second thing that I want to tell the Jamaat is, that the members of the U.K. Mission have, with the grace of God, made very generous promises for the Ahmadiyya Centenary but payment during the first year is not upto the mark. The second year will end in March 1976. Till then 2/15 of the promises must be paid.

Some of the plans in connection with the Centenary have already been taken in hand. One of these plans is to open five Missions in Europe. The Missions will Insha-Allah be opened in Sweden, Norway, Italy, France and Spain. The start has been made and 10 Kanals of land have been acquired in Sweden to build a Mission House and a Mosque. The arrangements for these buildings are already under way. That actually means that in the very second year of this scheme, a Mission in Europe is being opened. More Missions have to be opened and more of money is required for the execution of the plan. God willing next year the Mission in Norway will also be opened and then will follow the Missions in Spain, Italy and France ; in all these places we have to build mosques and Mission Houses.

In this connection I should like to exhort you that you should not do any harm to your traditions and you should not be deprived of the reward. You should fulfil your promises regularly and move forward steadily and thus you should make yourself deserving of the greatest reward. Whereas I have said the first thing to the male and female students the second thing has been addressed to the earning members - male and

(*Continued on page 4*)

Pray for Manifestation of God

(*Continued from page 1*)

(عالم) is something which can be ascertained and that shows that there is nothing in the worldwhich is not being sustained by God —the souls and the bodies, all of them are being sustained by Him. He is the one who brings up every body and everything in accordance with its natural demands. Whereas He sustains the body He does so to the soul also by providing means of its satisfaction through the spiritual and factual knowledge.

Then He says that He is *Rahman* (رحمن) which means that even before we have done anything (as if to deserve something) His Mercies are there waiting for us to be benefitted by them, like the earth, the moon, the sun, the air, the water—All the things that are necessary for human life are there even before the birth of man.

Allah is also *Rahim* (رحیم) and that means that nobody's actions go without rewards ; they are wasted in no way at all.

He is also *Malik-i-Yaumiddin* مالك يوم الدين which means that He is the one who dispenses with rewards and He is the Master of the day of Judgment.

Having mentioned these attributes of God, man's attention has been drawn towards, prayer. When anyone gains faith in the existence of God, he automatically finds a burning in himself and he turns towards God with prayer.

After all this, we have been told to pray in the words اهدنا الصراط المستقيم Guide us to the right path.

These things show that long periods of prayers are necessary for the manifestation of God's Bright Face and His Mercy. You should therefore gird up your loins and you should never feel tired (of praying to God).

(Malfoozat Vol. VII pp. 266-267)

Digitized by Khilafat Library Rabwah

(*Continued from page 3*)

female - of the Jamaat ; they should not be ungrateful to God and whatever He has given them, they should give a part of it to the Centenary Fund. They should centre their efforts round establishing five Missions in Europe in the next five to seven years.

May God enable us to do His will and may He enable us to act in such a way that His pleasure may be ours. Amen.

EXPORTERS

OF

SPECIALLY

Religious Books on Islam

Please write to us :

THE O. R. P. CO., LTD.,
RABWAH - PAKISTAN

Nigerian Broadcasting Corporation **Naseem Saifi**

THE BLESSING OF FASTING

GOD says in the Holy Quran :

و ما خلقت الجن والانس الا ليعبدون

That is, I have not created men and jin except that they should worship Me and this verse is interpreted to mean that the aim of our life is communion with God or in other words to achieve God. And all of us are, in our own ways, struggling to achieve this aim of our life. If I tell you that the quickest way of our communion with God is fasting, you will surely become more interested in fasting and will ask me to explain the point further. Well, the Holy Prophet is reported to have said, that every good deed has a reward of its own and the reward of fasting is God Himself. I hope you understand now why I said a while ago that the quickest way to the communion of God is fasting. And that I call the first and the greatest blessing of God. You know my subject today is the Blessing of Fasting. This blessing to which I have just made reference covers all other blessings and if I do not say a word more, I am quite confident that I shall have done justice to my subject. But and that is a big but - the fast that brings about communion with God is not an easy fast. It is not only keeping hungry and thirsty that can achieve this aim. The real fast which takes us nearer to God is to say the least a difficult exercise. It is changing the whole attitude of our life. It is this changing of attitude which the Holy Prophet had in view when he said, "How many men fast who have nothing of fasting but thirst, and how many men stand up (to pray all nignt) who have nothing of prayer except keeping awake." And that being the case it is essential that I talk of blessings lesser than the one which takes the form of the communion with God.

Let us then see what the Holy Quran says :

Digitized by Khilafat Library Rabwah

يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون

The words لعلكم تتقون are the key words. Fasting has been prescribed so that we may become righteous. If fasts make us righteous, as really they are expected to do, then certainly that is a blessing. The Holy Prophet has said, "A man while fasting must abstain from all bad expressions and not even resent injury. That definitely is a sign of righteousness. He is also reported to have said 'A keeper of fast who does not abandon lying and slander, Allah cares not about his leaving off eating and drinking." Thus it is a -blessing of fasting that it makes a man righteous, it makes us truthful, trust-worthy and honest people.

Another blessing of fasting is mentioned in the following verse of the Holy Quran which runs thus :

انا انزلنه فی لیلة القدر

"Verily we sent down (the Holy Quran) in the night of destiny." This is a reference to the starting of the revelation of the Holy Quran. It was started being revealed in the month of fasting. Thus we can say that the Holy Quran is also the blessing of fasting That is why the generality of the Muslims recite all the chapters of the Holy Quran during the month of fasting. And some recite the whole of it twice. It is also recited during the Tarawih Prayer. Much reading of the Holy Quran is a great blessing ; we should recite the Holy Quran in a way that we understand what we are reciting It is the knowledge of the contents and putting them into practice that brings eal blessings. Because that is what changes our life to a better one. We have almost reached the beginning of the month of fasting, may I therefore appeal to all my Muslim fellows to read the Holy Quran much to make it the guide of our lives. It is the word of God and the Light with which we can see our way clear to our Creator and to the much desired peace with our fellow beings. Let us avail of this opportunity in the best possible way and let us accumulate this blessing as much as we can. God help us.

I have just spoken of the Night of Destiny. That also is a blessing of fasting. This night occurs in the last ten days of the month of fasting. The Holy Quran says :

انا انزلنه فی لیلة القدر و ما ادرك ما لیلة القدر - لیلة القدر خیر من الف شهر تنزل الملئکة و الروح فیها باذن ربهم من کل امر سلم هی حتی مطلع الفجر .

"Surely we sent it down on the night of destiny. And what should make you know what the night of destiny is ? The night of destiny is better than a thousand months. Therein descend angels and the spirit by the command of their Lord - with every matter. It is peace till the rising of the dawn."

Digitized by Khilafat Library Rabwah

Do I need to say anything by way of comments on this blessing. I think not. The only thing I should like to say is that since this night is not a fixed one and it can be any of the odd nights of the last ten days, let us not allow it to pass without making the most of its blessings. The night should be devoted to prayer and devotion to God. We should pray for the spread of Islam, for, therein lies the security of the whole world and we should also pray for those who are one way or the other busy in helping Islam. May God be their Helper and guide and may He crown their efforts with success. Also pray for those who are seeking after truth that God may show them the light. While talking about prayers, I should like to add that prayer or supplication in itself is a blessing of fasting. It is in the passage on fasting that the famous verse about prayer occurs. This is the verse :

و اذا سألك عبادی عنی فانی قریب - اجیب دعوة الداع اذا دعان - فلیستجیبوا لی و الیومنوا بی لعلهم یرشدون

"And when My servants ask thee about Me, say : I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me,

(*Continued on page* 8)

A MESSAGE

Below we reproduce the Message of the President of Lajna Imaillah (Central) Hazrat Sayyeda Maryam Siddiqa for the Convention of the Lajna in the United States of America which was held in the last week of August, 1975. Editor.

Dear Sisters!

Assalamo Alaikum wa Rahmatullahi wa barkatohu.

I am very happy to know that you are holding your Annual Convention soon. Maulawi Mohammad Siddique Shahid has written to me that it will take place at the end of this month. I hereby extend to all of you my sincerest congratulations. May God Almighty make it a brilliant success and may it afford you excellent opportunity for devising an effective plan for self discipline, moral education and for the future of the U. S. A. Lajna. I hope it will serve to add into mutual love and affection which you bear for each other.

True it is that I am physically far away from you and distances lie between us. But in spirit we are close to each other and our hearts beat in unison. The Promised Messiah has made us one. Through him we are like beads of a single rosary, linked together unbreakably. He has bound us together with strong bonds of love and affection. I strongly feel that we are all one. Distance does not keep us apart. I feel myself as if I am sitting among you in the Convention. My delight knows no bounds to visualise your smiling and happy faces and your keen indulgence in deliberations for the good of Lajna.

Dear sisters! You are charged with a momentous task. You have to keep the banner of Islam aloft in your country. It means that you have to make Islam prevail in it. Prevalence means that the people may own a superiority of its teachings. Now when you have to convince others of the efficacy of Islam in solving problems with which the mankind today is beset, it presupposes that you yourselves are thoroughly conversant with the Islamic ideology. Otherwise how can you make others own its superiority! It means that you know the Quran perfectly and can explain its fine points on any subject which comes to be discussed. Side by side with it you have to master the traditions of the Holy Prophet and also Islamic history so that you can quote them wherever it is needed. This should be your ideal indeed and I hope that if anyone of you is lacking in such a knowledge of the Holy Quran, Traditions of the Holy Prophet (peace and blessings of God be on him) and of Islamic history, she should here and now vow to remove her deficiency and to become an expert in them.

Digitized by Khilafat Library Rabwah

But this is not all. Knowledge alone, however deep it may be, is not sufficient to win the hearts of others. It should be supplemented with sincerity and an excellent example in its practice. So to set a good example for others is as necessary for you as the acquirement of

sound knowledge. I call upon you all to pay heed to this side of the picture also and I wish that my sisters who have gone there from Pakistan may pay even more attention to it. They have had more opportunities of visiting Rabwah, our Centre and of imbibing the true spirit of faith. They should set an excellent example of piety and sincerity so that the new comers and the youngsters should draw inspiration from them and take pride in following them. I hope that they will try to come up to the mark.

Lajna has many objectives before it. One of them is the production and distribution of suitable literature on Islam. Good books are most effective in winning over other people to your viewpoint. You should also devote your attention to it. A separate Fund should be started for it and all should contribute to it generously. Then literature should be produced which can easily be understood and digested by adults as well as children. I hope your management will let me know what steps your Lajna has taken to implement all these ideas.

Digitized by Khilafat Library Rabwah

In the end I would request you to pray and pray fervently for the expeditious recovery and robust health of Hazrat Khalifatul Masih III. He is not well for a long time. Let us pray for his health and long life so that God may enable us to offer ever more sacrifices in the cause of Islam under his benign guidance and leadership. Amen.

Yours most affectionately,

(Maryam Siddiqa)
President,
Lajna Imaillah (Central)
Rabwah,
August 19, 1975.

(*Continued from page* 6)

that they may follow the right way."

In almost every religion, prayer and fasting have gone hand in hand. Jesus Christ is also reported to have said that prayer and fasting could work wonders. In fact prayer is a blessing of fasting. Because when we are fasting we are much more inclined to supplicate to God than on other occasions. And when acceptance of prayer has been mentioned in the passage on fasting, it is as an indication of the fact that fasting makes prayer more effective. In this very connection, I should also mention what is called I'tikaf, that is, keeping ourself in the mosque for the last ten days of the month. The Holy Prophet used to perform I'tikaf and since those days a large number of Muslims all over the world do the same, that is, they perform I'tikaf during the last ten days. These days they spend in meditation and reciting the Holy Quran, pondering over it and supplicating to God. Supplication, as you must have noticed, is the keynote of fasting. One valuable addition that is made to our routine of daily prayers during the month of fasting is that of Tarawih prayer. Tarawih prayer is actually Tahajjud prayer and is offered after the Isha prayer and before the witr. Tahajjud is ordinarily offered before the dawn but during the month of fasting it is shifted from dawn to after Isha and then it is offered in congregation. That makes us more regular and brings more of blessings.

Yes it is about the blessings of fasting that I have been talking. And I hope I have been able to refer to at least some of the blessings. The last thing I should like to do is to pray to God that He may accept the fasts of all of us and grant us every conceivable blessing of this sacred month. Amen.

Notes & Comments

The Holy Quran

Commenting upon verse 33 of Sura Alfurqan.

و قال الـذين كفروا لولا نزل عليـه القرآن جملة واحـدة كذلك لنثبت به فوادك و رتلنه ترتيلا .

Hazrat Muslih Maud says in his Tafsir-i-Kabir "In this verse answer has been given to the objection of the Disbelievers to the effect as to why the whole of the Holy Quran was not revealed to the Holy Prophet, at once ; the Disbelievers said that the fact of its being revealed piecemeal showed that it was the concoction of (the Holy Prophet) Mohammad (peace and blessings of Allah be upon him) and not the word of God. They remarked that the Holy Prophet had authored it according to the need of the occasions that arose at different times. God says that it is true that it has not been revealed at once, rather it has been revealed slowly and stretching over a long period ot time. But the revelation has taken this form to strengthen the heart of the Prophet and its arrangement is also of a very high standard. The revelation coming down slowly has another advantage and that is that the objections raised by the Disbelievers at various occasions could be dealt with on the very spot ; as soon as the objection is raised, God sends down the revelation to rebut it and explains the whole issue at length or as much as it is considered necessary.

It is strange that the Christian Orientalists even now raise this objection and say that the piecemeal revelation of the Holy Quran shows that it was authored by the Holy Prophet (peace and blessings of Allah be upon him) They say : where lay the need for God to send His word in pieces. He knows everything what has gone before and what is there in the future. He could therefore send the whole of His revelation at one and the same time. The fact that its pieces were put together in a book form shows that the Holy Prophet got it written down as the occasion demanded. Whatever he saw happening around him and whatever he thought about those circumstances, that is what continued forming parts of his book.

Digitized by Khilafat Library Rabwah

Answering the objection God says that this method of revelation was adopted to strengthen the heart of the Prophet. In other words the piecemeal revelation of this Book does not point to any weakness on the part of God ; on the other hand it was based on the necessity of strengthening the heart of the Prophet. Of course the question arises how could the heart of the Holy Prophet be strengthened by the piecemeal revelation of the Holy Quran. In this connection a few points need to be mentioned.

(1) The first thing is that if it had been revealed all at once and the Holy Prophet (peace and blessings of Allah be upon him) had been arguing with the people on the basis of what had been revealed his heart would not have been strengthened

by its being revealed piecemeal in accordance with the need of the time. How much he would have been feeling pleased by getting a revelation showing the will and pleasure of God in respect of what he was doing; how can we gain the same pleasure by deciding ourselves about something religious. Whenever anything happened, God revealed His will about the incident and that strengthened his mind very much; if he had just tried to pick up verses of the Holy Quran to support what he did, that would not have been so pleasing to him.

Digitized by Khilafat Library Rabwah

(2) Another reason why the heart of the Holy Prophet was strengthened through slow revelation of the Holy Quran was that it had to be preserved for all the times to come and it could be preserved only by first memorising it before it could be written down, and the memorising of the Holy Quran was possible if it had been revealed piecemeal; had it been revealed once for all, it could be memorised only by such a person who had dedicated the whole of the life. Since it was revealed piecemeal it was memorised by hundreds of people quite easily and they did so while keeping themselves busy with all the other engagements of life. Thus the heart of the Holy Prophet was filled with certainty and it was strengthened to the utmost that the book would never be lost and it would be preserved till the Day of Judgment. That is one of the reasons why we find a lot of people among the companions of the Holy Prophet who knew the whole of the Holy Quran by heart; now the proportion has greatly decreased.

(To be continued)

HADIS

It is reported by Hazrat Abu Huraira, may God be pleased with him that the Holy Prophet, may peace and blessings of Allah be upon him, said, "He who removes any worldly hardship of a Muslim will find on the day of Judgment that Allah will remove his hardship of the day, he who covers up the shortcomings of a Muslim (i.e. does not propagate them unduly, rather forgives and forgets) Allah will cover up his shortcomings in this world as well as the next world; he who provides ease and comfort for a Muslim in this world, Allah sends His succour to the man who helps the fellow beings, he who proceeds for the sake of knowledge, Allah will make his path to paradise easy for him: wherever the people, whoever they might be, get together to recite the word of God and teach it to one another the Angels come and surround that place and a comfort and consolation descends on those people and the Mercy (of God) envelopes them and Allah makes mention of those people in the company of the Angels. He whose actions keep him back, cannot be put forward by his pedigree."

This Hadis clearly makes mention of some of the very good actions that can make the individual as well as the collective life much better. Moreover it urges the people to do good deeds, for, it tells them, that it is their own good deeds that can help them: they should not depend upon the good deeds of their forefathers. In fact some of the evils spring from the people taking pride in their caste, tribe or the commendable actions of their forefathers.

A paper submitted to the Fijian Government.

Islamic Views for Remedial Measures to Prevent Crimes

By MAULANA G. A. FARRUKH (Fiji)

MANKIND'S basic needs are food, water, clothing and housing. Without these necessities the peace and integrity will be no more. But the society would be fraught with the constant danger of disturbance, violence, robbery and other grave crimes. These crimes are committed mostly because of the lack of these necessities. Mankind will continue to suffer from social upheavals and moral tone of human society will never really improve unless economic inequalities of such a serious nature, that some sections of society roll in wealth and others die of starvation, are done away with. This state of affairs has been told in the Holy Book of Islam, Al-Quran.

Digitized by Khilafat Library Rabwah

2. Another important measure to prevent crime is that the true religious spirit must be awakened. There are many religions and all inhabitants of this country belong to one religion or another. Every religion teaches its followers to fear God and to do good; deal with their fellowbeings gently; uphold justice and equality; avoid robbery, transgression and fraud. The leaders of every religion must bear this burden on their shoulders and exhort their followers by sermons and good examples to reform them. If this method is adopted a great deal of the crime can be reduced. The Holy Book of Islam has dealt comprehensively with all those principles and teachings which have deep bearing on man's spiritual and moral development.

3. There are some such things current in the country by which our generation is much affected. When they see them they also want to copy their bad points.

(a) The first is cinema, which no doubt is a good thing but sometimes there are very bad and immoral films which create a harmful effect on the minds of the young people. Particularly, films which have scene of violence crimes, like robbery, murder, burglary, rape and other sexual offences. Pornographic films are equally bad which tend to corrupt the moral of young generation. Such films should be controlled and banned.

(b) The second is the literature with bad stories and such publications which show illict love making and nude postures should also be controlled.

(c) The third is the radio broadcast which seems to have a regular news item for reporting various crimes committed in the Dominion. When there is an increased publicity of crime, the fear of crime disappears from the hearts of people and they tend to derive pleasure in committing crime. There should be a control on the news media about the reporting of crime.

(d) The fourth is the Night Clubs, another major source of various crimes. No doubt night and crime are concomitant.

They must be controlled.

4. Gambling and lottery are also responsible for the encouragement of diverse crimes. They require no labour or skill and the money is earned by chance and unjust means and then spent at once lavishly, without consideration of necessities. It is an admitted fact that they are a game of chance. It is necessary to exercise a control over them. Islam has totally prohibited them.

Digitized by Khilafat Library Rabwah

As to harm caused by gambling the following quotation would suffice :

> "Lord Beaconsfield spoke of it as a vast engine of national demoralization'.....
>
> (Enc. Rel. Eth. vi. pp. 165-166)

5. Admittedly, liquor is a major and important factor in the spread of crime. Those who drink liquor lose their senses and commit such things which they would never do while in their full senses. Here I wish to mention some valuable references about the harms of liquor.

1. 'The effect of consumption of alcohol is almost all due to its action upon the nervous system. In the advanced stage of drunkenness, the intellectual process of judgement and controls are suspended."
   (Enc. Brit.)
2. 'There is a universal testimony as to the close relationship between excessive drinking and breaches of the moral law and the law of the state. This is a direct consequence of the paralysis of the resulting free play given to lower inclinations."

(Enc. Rel. Eth. vi. pp. 165—166)

The consumption of liquor, therefore, must be controlled effectively.

6. The last measure to prevent crime is the punishment. Human experience shows that punishment, if it is deterrent, should be exemplary. It is better to be severe to one and save thousand than to be indulgent to all and ruin many. He is certainly a good surgeon who does not hesitate to amputate a rotten limb to save the whole body. Islam does not hesitate to take extreme measures to uproot an evil when the interests of the society and state demand it. Islam is not a religion of false sentiments but of sound judgement and true reason. Those who commit heinous offences against individuals or against society, such as dacoits, murderers, robbers and thieves cannot be pardoned by the state. Islam also prescribes the law of retaliation (capital punishment). In fact no peaceful social life is possible without the awarding of swift capital punishment to those who consider human life to be of so little consequence.

The life of a person is as important as the claim she puts forward, it is his life that shows the kind of man he is.

Give a copy of

" The Promised Messiah "

TO YOUR FRIENDS

who are interested in Ahmadiyyat

You can get a copy of it free of charge from the office of the

TAHRIK-I-JADID, RABWAH.

JESUS OF THE HOLY QURAN AND THE BIBLE

(Concluded)

By

B. A. RAFIQ

Imam of the London Mosque

Jesus has been mentioned in the Holy Quran in fifteen chapters. There are ninety verses where his name appears. His name has always been mentioned in the Quran with due reverence and respect. The Quran mentions him in his own words as follows:

Digitized by Khilafat Library Rabwah

"He (Jesus) said: 'I am a servant of Allah He has given me the Book, and made me a prophet. And He has made me blessed wheresoever I may be and has enjoined upon me prayer and almsgiving so long as I live.

And He has made me dutiful towards my mother, and He has not made me haughty and unblessed. And peace was on me the day I was born; and peace there will be on me the day I shall die, and the day I shall be raised up to life again. Such was Jesus, son of Mary."

(19 : 31-37)

Jesus in these terms is declared to be a prophet of God. He had a specific mission to perform as all the prophets of God too had the particular assignment to finish. The Quran portrays him to be the servant of Allah, blessed one of God, dutiful to his mother and one who was not haughty and unblessed.

His Apostles.

The Bible tells us that Jesus selected out of thousands of people only twelve apostles. He promised to make them fishers of men and teachers of the world. Matthew 4 : 18 and Mark 1 : 16 describe this in the following words:

"And Jesus walking by the sea of Galilee saw two brethren Simon called Peter, and Andrew his brother, casting a net into the sea for they were fishers.

And he said unto them, follow me, and I will make you fishers of men."

These men were chosen with great care and were trained by Jesus for at least three years. They remained with him almost all the time. They ate, slept and walked together. One of them was Peter who had the privilege of being the one nearest to his master both physically and spiritually. Jesus is shown by the Gospel narratives as quite satisfied with the spiritual progress of the pupil Peter. He says about him:

And I say unto you, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven."

Here are the highest tributes that could be paid by a teacher to a pupil. But soon in the Gospels the absurdity and contradiction follows regarding Peter's betrayal of his master. He is

depicted to be a liar and a coward. The rock on which the building of the church of Jesus stood is shown as denying his master and lying. Matthew 26 : 70 and Mark 14 : 70 describe it in the following words :

Digitized by Khilafat Library Rabwah

> "Now Peter sat without in the palace ; and a damsel came unto him, saying Thou also was with Jesus of Galilee. But he denied before them all, saying I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, this fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by and said to Peter, surely thou art one of them ; and thy speech betrayeth thee. Then began he to curse and swear, saying I know not the man."

In these verses Peter is shown to be a denier of his master even on oath. He was obviously uttering a lie in his denial of having any connection with Jesus. Have we to believe that Jesus picked wrong type of persons ? Or that Jesus (God forbid) was an incapable teacher who utterly failed in his mission to unite mankind with God. If he could not transform and infuse faith into twelve people, how could he be expected to give spiritual life to millions of others who have not even seen him themselves ?

These are the questions that we would like to ask our Christian friends. The irony is that soon after Peter's denial we see people like Stephen who had not the honour of being an apostle of Jesus but gave his life for his faith in him gallantly and without any lamentation.

Other apostles are also treated with contempt and hatred. A lot of rubbish has been heaped over their heads by the Bible. One of them is shown as selling his master for thirty pieces of silver. The others fled at the time of crucifixion and left their master alone in the hands of his enemies. They are portrayed to be a bunch of irresponsible lot who could not stay awake in the night when their master was begging them all the time to pray for him. He finds them all the time fast asleep in the Garden of Gethsemane inspite of the repeated requests by Jesus to keep awake and to pray for him. Could any son or a lover fall asleep when the next day his father or beloved is to be executed ? What a horrible picture of the innocent apostles ?

Now let us see what the Quran has to say about them. The Quran was revealed to the Holy Prophet Mohammad S.A.S. nearly 700 years after the incident of the cross. The Quran is full of praise for the apostles of Jesus. It clears them from all the above mentioned allegations. It paints a most beautiful and logical picture of them. The Quran mentions their faith and acceptance of Jesus in the following words :

> "And when I (Allah) inspired the disciples of Jesus to believe in My Messenger, they said 'We believe and bear Thou witness that we have submitted."

The Quran also mentions the difficult times when Jesus called upon them asking for their help in the following words :

> "And when Jesus perceived their (Israelites) disbelief, he said who will be my helpers in the cause of Allah ? The disciples answered, 'We are the helpers of

Allah. We have believed in Allah and bear thou witness that we are obedient, O Our Lord, we believe in that which Thou hast sent down and we follow this Messenger; so write us among those who bear witness." (3 : 53)

The Holy Quran thus venerates the disciples of Jesus and presents an agreeable and pleasant picture of them all to the world. It clearly takes away the allegation against them that they forsook their master by saying, 'We are the helpers of Allah.'

Here a question may be asked as to why should the Bible depict all the apostles of Jesus as sinners and accursed of God?

Digitized by Khilafat Library Rabwah

The fact is that it was Paul who first gave currency to his own fabricated doctrine of the original sin. To prove that man inherited sin from Adam and Eve he had to blemish the character of every God fearing person with the stigma of sin and curse. It was he who proclaimed that "By one man, sin entered into the world and death by sin" (Rom. 4 : 12). Again he said, "the sentence ensuing on a single sin resulted in doom." (Rom 5 : 16)

Jesus on the other hand completely differed with Paul on the subject of sin. He was born into a Jewish family and believed all the commandments of Moses. He firmly believed that sin could be forgiven by Almighty God without any ransom and that one could attain to a higher spiritual stage where one was completely drawn away from the commission of sin. He himself taught his followers that their sins could be forgiven.

The Character of Jesus.

Jesus has been mentioned in the Holy Quran in fifteen chapters and ninety three verses. In all these he has been described with great reverence and respect.

"He (Jesus) said, 'I am a servant of Allah. He has given me the book, and made me a Prophet. And he has made me blessed wheresoever I may be, and has enjoined upon me prayer and almsgiving so long as I live. And he has made me dutiful towards my mother, and he has not made me haughty and unblessed. And peace was on me the day I was born and peace there will be the day I shall die, and the day I shall be raised up to life again. Such was Jesus, son of Mary. This is a statement of truth about which they doubt. (19 : 31 to 34)

In these verses of the Holy Quran Jesus has been shown as possessing the following qualities:

1. He is the servant of Allah.
2. He has been given a book.
3. He is a prophet.
4. He is the blessed one.
5. He has been enjoined to pray and to give alms.
6. He is dutiful to his mother.
7. He was not haughty and unblessed.
8. And on him was peace at all the times.

Thus the Holy Quran has given a beautiful picture of Jesus with all the qualities of an innocent prophet in him. He is here depicted as a man of high and noble character.

But when we look at the Gospels we find that the Gospel narrators have degraded this great prophet of God and have attributed such non-

sense stories to him that his whole character has been stained by it. We will take only a few of these points and compare it with the narrative of the Holy Quran.

Jesus curses the fig tree.

> "Now in the morning as he returned in the city, he hungered. And when he saw a fig tree in the way he came to it, and found nothing thereon, but leaves only, and said unto it, no fruit grow on the hence forward for ever. And presently the fig tree withered away."
>
> (Matth. 21 : 18)

St. Mark says, "the time of the fig was not yet" Now the question is that when there was not the time for the fig tree to bear fruit why should Jesus go to the tree for fruit. And then why should a punishment be passed on a tree whose time to bear fruit had not yet come? Is it to be expected of a prophet of God and a mercy personified that he should go on cursing and punishing the trees and vegetation for no fault of theirs?

The Quran on this point says about Jesus,

> "He has not made me (Jesus) haughty and unblessed."

A prophet of Allah is a mercy personified for all the creatures of Allah. A tree which was barren at the time should have received prayers from Jesus rather than be cursed and destroyed.

Jesus' first Miracle.

> "And the third day there was marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus said unto him, they have no wine. Jesus said unto them, fill the water pots with water. And they filled them up to the brim. And he said unto them, draw out now and bear unto the governor of the feast. And they bore it. When the ruler of feast had tasted the water that was made wine, and he knew not whence it was."

Digitized by Khilafat Library Rabwah

Here a prophet of God has been shown encouraging the drinking of wine and hence helping to produce an alcoholic society. The harm and injurious effect of wine on physical and spiritual health is well known to all. How could a messenger of Allah set an example of driving his followers into the terrible and dangerous habit of the consumption of alcohol or drug addiction.

The Quran describes him as the one on whom was "peace" since the day of his birth till the time of his death.

"Peace" here would mean both the peace of mind and peace on earth. Both these objectives could not be beneficiently achieved if one was to promote the habit of intoxication and drug addiction in the society. No prophet of God would encourage anyone to loose his balance of mind under the influence of drinks and to destroy himself spiritually.

Jesus acting against the teachings of the Old Testament.

> "And they brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded

us that such should be stoned : but what sayest thou ? So when they continued asking him, he lifted up himself and said unto them "He that is without sin among you. let him first cast a stone at her." (John 8 : 1-8)

Jesus is shown here the one who connived at the sin that the woman was accused of by giving a vague answer to the people, thus opening the door of immorality. This is a very strange and illogical verdict given by him. All men are sinners and thus according to this verdict there could be no law and order, judges and courts in any country, as there could be no gurantee that a judge would be absolutely sinless. This as a matter of fact would let loose all boundaries of law and order in a country.

The Holy Quran on this point mentions Jesus as the one who was given a "book" i.e., the Old Testament. He was a follower of that book which has clearly laid down the punishment for adultery and has condemned it. How could Jesus go against the law of Moses and remain at the same time a prophet of God ? Mercy is a different thing than the punishment whlch is meted out to culprit after he or she commits a crime.

His contradictory statements.

The Bible writers have taken much pain in asserting that Jesus was God. John even went to say that Jesus was with God from the very beginning. He had all the powers of God. He was annointed by God. It has also been said that his mission was to lay down his life as a ransom for the sins of man and that he knew about it. But when the time of the sacrifice drew near, he is seen to be terribly afraid of offering the ransom. He goes into the garden of Gethsemane where he weeps and cries all the night long for the cup of death to be taken away from him. He is terrified of the cross and does not show the courage that is expected of a prophet of Allah., Towards the end of the incident on the cross he cries out, 'O God, why hast Thou forsaken me'. Now could such words of despair come out of a mouth who is all the time in conversation with God ?

Digitized by Khilafat Library Rabwah

Another great contradiction that we find is that Jesus preached on a number of occasions that the prayers of a supplicant are accepted by God He emphatically declared :

"Knock and it will be opened for you."

But then he himself tried the prescription and knocked all the night long at the door of God to be spared from an accursed death on the cross, but all in vain. It was not opened for him. If we believe that he died on the cross then there would be no solution for this dilemma.

Again on a number of occasions we find Jesus speaking against violence. So much so that he even preached turning of the other cheek if hit on one cheek by an enemy. But towards the end of his ministry he is described as preaching for revenge and violence. He asks his followers to sell the cloth in order to be able to buy the arms and swords.

Could this be the picture of a noble and pious person and a prophet of God, who had brought peace on earth ? Surely there is something wrong somewhere. Undoubtedly the Gospels have distorted the beautiful picture of Jesus and have presented him in a way that he could not even be proved a sensible person what to say of the son of God. The Quran has exalted him, so the Christians should be thankful to the Holy Prophet Mohammad S.A.S. and the Holy Quran.

The Message of Ahmadiyyat

The gist of a lecture delivered by Hazrat Khalifatul Masih II, may God be pleased with him.

Digitized by Khilafat Library Rabwah

One of the misconceptions about the Jamaat is that the Ahmadis do not believe in *Jihad*. It is not correct. The Ahmadis do not disbelieve in Jihad. Of course what the Ahmadis believe is that there are two kinds of wars. One is Jihad and the other is just a war. Jihad is only that kind of war which is fought to save the religion and waged against such opponents who want to finish up religion with the force of sword. They want the people to change their beliefs at the point of the dagger. If this does happen in the world it becomes a bounden duty of every Muslim to come out for Jihad. But it must be remembered that one of the conditions of this Jihad is that the call must come from the *Imam* (the religious leader) so that the Muslims can be made aware as to who are the people who should join the battle and who of them have to wait till they are also called upon. For, if the people are not told who and who is to take part and who are the people who should wait for their turn, in that case all those who would not go to war would become sinners. But if the Imam is there, only such people will be sinners as have been called but have refused to comply with the instructions.

Whenever the Ahmadiyya Jamaat disagreed with the idea of Jihad in any country, this disagreement was, based on the fact that the British people were not trying to change the religion of the Muslims by force. If the view of the Jamaat that the British were not trying to change the religion by force was incorrect, and the British were really doing that, then there can be no doubt about it that Jihad was a *Must*. But the question arises: Did the other Muslims take up the sword against the British. They did not. The Ahmadis will, if questioned by God, take the plea that they did not think that Jihad had become compulsory at that time and that is why they did not wage the religious war. If it is a mistake, this mistake has its base in the wrong judgement. But what will the others say: Will they tell God that though it was time for Jihad and they were sure that it was definitely the time for Jihad but they did not do anything in this respect because "we were afraid of the consequences nor did we send forward those who were fearless for, we apprehended that even in that case the British people would trouble us."

We leave it to the people who care for justice, to decide as to whose answer will be more acceptable to God.

So far whatever I have said is meant for those who have not studied Ahmadiyyat but still they raise ojection, for, that is what they have heard from others. Now I should like to say a few words for those who have studied the tenets of Ahmadiyyat and who know it for certain that the Ahmadis believe in *one* God and they also believe in the Messengership of the Holy Prophet Mohammad, pleace and blessings of Allah be upon him. They also believe in the Holy Quran and Hadis. They offer their daily Prayers, they keep the fasts, go for Hajj, pay ihe Zakat and they believe

(*Continued on page 31*)

Who is my Saviour ?

The Christian Doctrine

WE do not find this question very much discussed by the followers of any religion in the world except by the followers of Christianity. Why is it so? Is it because the non—Christians do not stand in need of a Saviour, or they do not have any Saviour at all? Well, the fact is that the question 'Who is my Saviour?' does not arise unless we first believe that we are already doomed; something has happened to us which must push us into hell. The followers of religions other than Christianity do not think in that vein. I speak on behalf of Islam and I know that according to my religion every child is born sinless and is quite clean, spiritually speaking, unless, as he grows, he pushes himself into sin. On the other hand the Christians believe that every child is born a sinner and cannot be clean (or saved) unless he has got a Saviour. To us this seems to be quite un-natural. Jesus himself classified the people into two kinds: the righteous and the sinners, or, the whole and the sick. Now, if everybody is born a sinner how could there be any righteous people? It simply could not be. But still Jesus asserts that there definitely were some righteous people in his days. That goes to show that Jesus did not believe in (nor he had any idea of) there being a Saviour as do the Christians who call themselves his followers.

Let us look into the belief of the Christians in connection with a Saviour. They say that Adam fell a prey to sin and through him sin entered into mankind, thus everybody is born a sinner, and since only a sinless person can save a sinner, God sent His only begotten son (Jesus) to receive the punishment of Adam's and therefore whole humanity's, sin. Jesus, they say died on the cross and thus became the Saviour of human race. It is only belief in his blood that can now save us.

Digitized by Khilafat Library Rabwah

That sums up the faith of the Christians. To make understanding easy, I should like to put down all the factors separately and deal with them one by one.

1. Adam committed a sin.
2. The punishment of his sin was death.
3. Adam's sin has affected the whole of his posterity.
4. We cannot get rid of this punishment because we as sinners cannot pay for our sins.
5. God sent His begotten son to pay for our sins.
6. The son of God (Jesus) died on the cross in order to pay for our sins.
7. God requires us to believe in the blood of Jesus before we can be redeemed of our sin and get eternal life.

Thus, Jesus is Saviour.

That is how the Christian doctrine about a Saviour can be split up for easier understanding.

Now let us deal with all these items one by one.

The Fall of Adam

First, we take up the fall of Adam.

This is what the Bible says: "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest there of thou shalt surely die." *Genesis 2 : 16,17.*

"And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.

"And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat. *Genesis 3 : 11-12*

Digitized by Khilafat Library Rabwah

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." *Genesis 3 ; 17*

I have quoted above the various links connected with the story of Adam's eating the forbidden fruit. The following points emerge from these links:

1. The eating of the forbidden fruit was not willful disobedience.
2. It may be a mistake but not a sin.
3. God did not like mankind to know good and evil, or in other words, He wanted them to remain in the dark about everything.

The automatic conclusion is that if it was not a sin as it really was not, Adam could not be punished for it. The Holy Quran very clearly tells us that it was a forgetfulness on the part of Adam and God being Merciful and Forgiving pardoned him.

We should also not lose sight of the fact that where the Bible tells us that God did not like mankind to have the knowledge of good and evil, it (the Bible) cannot be correct. For, God made man in His own image and one of the attributes of God is that He is 'Knowing'. How can man be deprived of knowledge ?

However, it is not proved that Adam committed a sin. The theory of the fall of Adam, therefore, falls to the ground.

Was Death his Punishment ?

The second link in this chain is: The punishment of his (Adam's) sin was death.

I have already quoted the verse which deals with punishment, but I quote it again.

"And unto Adam he said: Because thou hast hearkened unto the voice of the wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." *Genesis* 3 : 17.

This verse does not mention *death* as the punishment of the 'sin' which the Christians say was committed by Adam.

It will not be out of place to mention the 'punishment' given to woman also. So runs the relevant verse of the Bible: "Unto the woman

he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee."

(*Genesis* 3 : 16)

Here also we do not find any mention of death as punishment for what Eve did. And that shows that death was not the punishment for any of the two of them nor should it, therefore, be for their posterity.

But the most important thing in this discussion is that even before what happened to Adam and Eve (in connection with the eating of the forbidden fruit) it was destined that having finished their own span of life they should die. We read : "And the Lord God said, Behold the man is become as one of us, to know good and evil and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever : Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

(*Genesis* 3 : 22, 23)

Digitized by Khilafat Library Rabwah

If Adam and Eve and for that matter, the whole of mankind, were created to live for ever, why was it feared that Adam would take of the tree of life and eat and become eternal ?

Has Adam's 'Sin' Affected us ?

I have already proved that Adam did not commit any sin and also that the punishment of whatever he did was not death. I have quoted the Bible to show that death is not mentioned anywhere at all, in connection with what happened at the beginning of life.

Our Christian friends refer us to some verses in the New Testament to prove that death did enter through sin. They quote the following "Wherefore as by one man sin entered into the world : and death by sin ; and so death passed upon all men, for that all have sinned (For until the law sin was in the world : but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ hath abounded unto many. For if by one man's offence death reigned by one ; much more they which receive abundance of grace and of the gift of the righteouness shall reign in life by one, Jesus Christ).

(*Roman* 5 : 12-17).

Although one of these verses seems to say that death entered into the world through sin, the rest make the whole issue clear. The fact that death reigned from Adam to Moses shows that it is not the whole posterity of Adam that was thrust into sin, as the Christians wrongly believe. Also the words "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ hath abounded unto many" clearly show that what is really meant is that anybody who will adopt the wrong course will be punished while all those who will act righteously will be given the grace of God. We know quite well that human nature at times tends to falter. Those who follow their passions and obey the command of sin will definitely be punished, of course the mercy of God cannot be ruled out for them. That is why we find the word MANY and not ALL. As I have said before, not even according to the Christians all the people of the world have been

redeemed by the sacrifice of Jesus Christ. How can this sacrifice, then be compared with the 'sin' of Adam.

Jesus himself did not believe that everybody was a sinner. He is reported to have said, "I am not come to call the righteous, but sinners to repentance." (Matthew 9 : 13)

As for the Old Testament, it clearly says "And the Lord said unto Moses. Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32 : 33)

This verse is quite conclusive and I need not labour this point any further. I simply ask the readers to ponder over this matter and search into their own souls and find out how would they feel if they were to be punished for something that was done by one man hundreds of thousands of years ago.

Our Redemption

Having proved that Adam's 'sin' has not affected us all and that we cannot be punished for what one man did thousands of years ago, the question of not getting rid of our sins ourselves does not arise. If we are not affected by what Adam did, how can it be said that we are in the grip of sin because of him? Moreover, it is nowhere written in the Bible (Old Testament) that we have to pay for our sins. It is not written even in the New Testament. Jesus is nowhere reported to have said that you would have to pay for your sins. He only asked for repentance. We read in the Gospel of St. Luke, "And Jesus answering said unto them. Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay : but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay : but, except ye repent, ye shall likewise perish." (13 : 2-5).

We do not find any reference to payment for sin in these verses and I assure the readers that this reference is not found in any of the sayings of the Christ.

Digitized by Khilafat Library Rabwah

We read in *chapter 17* of the Gospel according to St. Luke, "Take heed to yourselves : If thy brother trespass against thee rebuke him : and even if he repent ; forgive him." *verses 3-4.* What a golden principle it is! In fact, that is the essence of the teachings of Jesus Christ. His teaching always centred round the forgiving factor of God's grace which a man draws towards himself through repentance.

Man, we are told, is made in the image of God. "So God created man in his own image, in the image of God created he him ; male and female created he them." *Genesis* 1 : 27. If man is expected to forgive seven times the trespass of his brother why not God? Rather, God should be expected to be much more kind and merciful.

(To be Continued)

LESSONS ON ISLAM

(4 PARTS)

Price Dollar 1.00 per set of fourparts

Can be had from

The Oriental & Religious Publishing Co., Ltd., Rabwah—Pakistan.

From the Review of Religions, March, 1903.

Christian Teaching in Relation to God

by

THE PROMISED MESSIAH

(peace be on him)

We take Christianity first of all. The Christians look upon Jesus Christ as a perfect God. According to their belief he has four souls, *viz.*, he is God the Son, God the Father, God the Holy Ghost and man. And this square God shall, it is asserted, remain for ever the possessor of these four souls. It is rather nearer the truth to call him a five sided God for he has also a body which shall exist with him for ever. But we are not told whether the part of his body that was cut off at his circumcision or the part that suffered from natural decay shall be ever re-united with his everlasting body, or whether it shall remain eternally separated from it. It is a recognised law that particles of the human body are constantly disappearing from it while new particles take their stead and that the whole body is completely changed within three years. Since Jesus was subject to this physical law, it is clear that his body also must have undergone complete transformation eleven times during the thirty-three years that he lived upon earth. The question, therefore, awaits solution whether all particles of his body which continued disappearing under this physical law shall ever be re-united with which he rose to heaven. If not, there must be some reason for the glorification of the particles constituting the body of Jesus at the time of his crucifixion and the eternal separation of all previous particles that once constituted his body. Are we to think that it was because of any sins or must we attribute it to some other cause? And there is the further difficulty that if Jesus rose with his body, the body must still be subject to the decay of old particles and the growth of new, ones, because the body not having changed must be still subject to the same law, and during the two thousand years that Jesus has been upon heaven, it must have changed hundreds of times. His alleged godhead cannot be proof against the decay of the particles of his body because his godhead was not able to interrupt the course of the physical laws of nature when he was upon earth. If the particles of his body which was the dwelling-place of Divinity, constantly disappeared and mingled in dust when he was upon earth, why is not the body with which he now sits on heaven subject to a change? In the human body we witness these changes daily. As soon as man is born, the process of decay and growth commences. Even a superficial eye can see that we always stand in need of having superfluous hair and nails cut off. But to attribute decay to God is an insult to Him. The Christian perhaps will say that this is a mystery, just as the union of the four souls in one body is a mystery. But this answer betrays only weakness, and it is nothing but a tactic to get rid of the difficulty.

Digitized by Khilafat Library Rabwah

This five sidedness of the Christian

Deity is further open to the objection that it usually passes under the name of Trinity. As a matter of fact the Christian belief makes the body of Jesus the habitation of the three souls of the Trinity and considers the fourth, *i.e.*, the human soul, as also united with them eternally and inseparably, and to these four adds an unchangeable body. This would make Jesus a five-fold complex, and it is strongly objectionable to call it a Trinity. The inventors of this doctrine made an error in calling it a Trinity but it is never too late to mend. Errors of this sort must be corrected as they are discovered. Some time ago, it was proposed to change the word تثليث (*taslis*) which means to divide by three into ثالوث (*salus*) which is the exact equivalent of Trinity. The very nature of the Christian Deity renders it necessary to make such amendments from time to time.

Digitized by Khilafat Library Rabwah

In short, the Christian religion does not profess the doctrine of the unity of God. It has turned away from the true and living God and made for itself a new God, the son of a Jewess. But is their god omnipotent like the true God? His own narrative is sufficient to throw light upon this point. Had he the Divine power in him, he would not have been disgraced and beaten by the Jews, dragged into courts of justice, put under arrest and nailed to the cross. And when the Jews had asked him to come down from the cross if he had any power, he ought to have come down and given them proof of his Divinity. But he did not show his Divine powers on a single occasion. His miracles are cited as proof of his almightiness, but in point of miracles he is inferior to many of the Israelite prophets. If a Christian were to compare the miracles of Jesus with those of Elijah, he shall have to admit that the miracles of Elijah have an undoubted superiority over those of Jesus in the power and glory which they manifest. The miracle of casting out devils, no doubt, frequently occurs in the Gospels, and has been considered as one of his greatest miracles. But modern science looks upon demonical possession as a superstition and a mockery. It was healing men of apoplexy which is described in the Gospels as the casting out of devils. Medical science has placed it beyond all doubt that apoplexy is a disease like other diseases and does not afford any room for the devils to come in. The Holy Quran has cleared Jesus of this charge of superstition by omitting the casting of devils while mentioning his other miracles. It is important to note that the Quran does not relate the miracles of Jesus because of any superiority in them. The object of the Quran was to refute the allegations of the Jews who not only denied his miracles but also called him a deceiver and a false prophet. For a similar reason the Holy Quran refers to the mother of Jesus as a *Siddiqa*, *i.e.*, a chaste and righteous woman, its object being not to give her any superiority over other good and chaste women but to refute the charge of unchastity brought against her by the Jews. Similarly, there is a tradition which says that Jesus and his mother are free from the touch of Satan. It is absurd to take these words to mean that the other prophets are not free from the contact of devil The words are plainly meant to refute the charges of impurity and unchastity against Jesus and his mother of which the Jews declared them guilty. The supernaturalness in the birth of Jesus is not a proof of his Divinity. To dispel all doubts, both the Holy Quran and the Gospel relate the stories of the birth of Jesus and John in one place. By relating both stories

in the same breath, it is intended to signify that though in the birth both of Jesus and of John, there is a supernatural element, yet neither of them becomes a God thereby. For if one of them, *viz.*, Jesus can claim Divinity on account of his supernatural birth, the other *viz.*, John, has as much right to it on the same grounds. Both these births were in fact a sign that the gift of Divine revelation was departing from the house of Israel. For, Jesus had no Israelite father, and the parents of John were not in a condition to beget children. Both these prophets, the last links in the chain of Israelite prophets, were in a way cut off from the house of Israel and their separation was an indication that glory had departed from Israel and that the Divine gift of prophecy was going to be transferred to another house. Jesus not with-standing that he was a prophet for the Israelites, was not himself an Israelite for he had no Israelite father, and this was an allusion to the departure of the gift of prophecy from the house of Israel for evermore.

Digitized by Khilafat Library Rabwah

All these considerations prove conclusively that there is not a single circumstance in the birth and the miracles of Jesus lending any support to the allegation of his Divinity. It is with this object that Almighty God has related the story of the supernatural birth of John along with that of Jesus, for if John remains a mortal notwithstanding his supernatural birth, Jesus cannot claim Divinity on this ground. In fact, the element of supernaturalness in the birth of John, is by no means weaker than that in the birth of Jesus. In one respect it has a greater force. In the first place, in the birth of Jesus the supernatural element exists on the side of the male parent only whereas in the birth of John it exists on the side of both parents. Secondly, the sign of the birth of John has not been obscured by any circumstance. Unchastity was never imputed to John's mother, nor is such a charge possible for she was barren. But the charge of unchastity brought against Mary has cast the extraordinariness of the birth of Jesus into the shade. The charge is no doubt a false one, but Mary herself made a mistake which gave rise to the scandalous imputation. When the angel came to her in a vision and gave her the glad tidings that she was with a child, she did not mention the vision to any one and kept the whole matter a secret. The reason of the fear displayed by Mary was that her parents had made a vow before God to dedicate her for the service of the holy temple at Jerusalem. This vow of her parents Mary had strengthened by her own covenant that she will not know man till her death, and shall remain in the service of the temple her whole life. When she saw the vision that a son shall be born to her, she feared to disclose it lest the people should think that she was making pretences for getting married. But the vision was true and Mary was actually with a child. The fact could not be concealed long. In the earlier stage of pregnancy, the matter remained a secret but in an advanced stage this was not possible. About the fifth month the fact was disclosed and then Mary mentioned her vision. But it was too late and at last to cast a veil over the whole matter, she was hastily married to an old man and the sign of the birth of Jesus was thus obscured.

The prophecies of Jesus have always been ridiculed by the Jews. The occurence of events which are everyday witnessed in the world such as earthquakes, famines and wars has been

made the subject of solemn predictions. The Jews also say that his prophecies all turned out to be false, and the Christians have not yet answered their objections. For instance, Jesus had promised to the twelve apostles whom he was addressing that they shall go to heaven and that they shall sit on twelve thrones, judging the twelve tribes of Israel. But the number was even in the life-time of Jesus reduced to eleven, and Judas, the "son of perdition," who betrayed his master for the paltry sum of thirty half-crowns, was everlastingly lost. Instead of heaven he went into hell, and it is difficult to see how he will be allowed to take his seat on a throne. Had this prophecy of Jesus been from God, Judas would not have apostacized. Jesus had also emphatically declared that his return was to be so speedy that the generation of people then before him will not pass away before he came back in glory? This prophecy has also been clearly falsified. Generation after generation has passed away and nearly 2000 years have elapsed, but he has not still appeared.

All these things prove conclusively that he was utterly destitute of power. He was not a God but only a weak human being, and human weakness and ignorance clung to him. The Gospels show that he had no knowledge of the unseen. He ran to a fig tree to satisfy his hunger, and he did not know that the fig tree bore no fruit. He also confessed his ignorance of the day of judgment. Had he been God, he ought to have known it. In short, he did not possess a single attribute of Divinity; nor had he any qualification to the exclusion of all other mortals. The Christians further admit that he died. Sad indeed is the lot of the people whose God dies. To say that he rose again, is no comfort. What reliance can be placed upon the life of him who showed by his death that he was subject to death and not beyond the reach of its wasting hand.

These few remarks are sufficient to convince every reasonable mind that the Christian religion in its present form is not the religion of the true God, for the person whom they look upon as their God cannot be a God. God cannot die, nor can God be ignorant of the future and the unseen.

Digitized by Khilafat Library Rabwah

KHUDDAM-UL-AHMADIYYA, LAGOS ON A PICNIC (1949)

خدام الاحمدیہ
پکنک منا رہے ہیں
یہ تصویر ۱۹۴۹
میں لی گئی تھی

FROM THE NEWSPAPERS

To Build Mosque by Self-help

A MOSQUE is to be built by self-help at Rosignol by the Ahmadiyya Muslim Community on a plot of land bought in the early sixties through Mr. Bashir Ahmad Orchard the then missionary In-charge.

The project is getting the support of people in the area who have pledged to donate materials and provide labour.

Meanwhile the first meeting of the Ahmadiyya Caribbean Council bringing together delegates from throughout the Caribbean including Guyana to be held in Trinidad and Tobago will study the possibility of setting up a religious complex in Georgetown that will house a mosque mission house and an auditorium in a joint venture.

(*Guyana Graphic, August 26, 1975*)

Book gift for Minister

MAURITIUS Finance Minister Sir Veerasamy Ringadoo, head of the Mauritian delegation to the Commonwealth Finance Ministers Conference, was presented with a gift by Maulana M. A. Qureshi, the head of Ahmadiyya Muslim Mission in Guyana on Friday, at the Diamond Estate guest house.

The Maulana who headed the Ahmadiyya Community in Mauritius from 1970 to 1973 has good friendly relations with Mr. Ringadoo.

He warmly greeted him and sent his best regards to the kind and friendly people of Mauritius.

The Minister paid rich tributes to the dynamism of Islam, which, according to him was the result of the system of congregational prayers introduced by Islam.

Befitting to the occasion the Minister was presented with a book entitled: "The New World Order of Islam" by Hazrat Mirza Bashirud-Din Mahmood Ahmad, which he accepted with great joy This was a sincere gift from a friend of Mauritius to a friend from Mauritius.

(*Guyana Graphic, September 2, 1975*)

Digitized by Khilafat Library Rabwah

Muslims must help contribute to progress

THE Charter of Redemption enjoins all Ghanaians including Muslims, to contribute their Maximum quota for there construction of this country.

It is, therefore, very important that Muslims in Ghana should strive to co-operate with other citizens to accomplish this great task.

The Ghana Muslim Representative Council, however, regrets that activities of certain Muslims recently have shown that there are still factions among the Muslims.

The following disgraceful events have been brought to the notice of the council :

- The intermittent clashes of Muslim factions at Nima during the "Khutba" on Fridays ;

● The ugly incident at the Kotoka International Airport on the return of the Hajj Pilgrims in January this year.

● The recent violent clashes at Tamale which resulted in the loss of lives and the wanton destruction of property including the burning of a brand new Mercedes Benz saloon car.

The council will like to appeal to all Muslims, including Qadiriya, Tijaniya, Wahabiya and others, to sink their differences, close their ranks and strive to live harmoniously with each other.

The council is also aware that certain individuals, in pursuit of their selfish interests have indulged in the writing of letters abroad making false accusation against their brother Muslims.

The author of such letters have often indulged in such activities with the sole aim of discrediting their brother Muslims and preventing them from taking part in the Hajj Pilgrimage to the "Kaaba".

This is done not because the victim is guilty but because he happens to belong to the opposing camp.

The council will like to appeal to all Muslims to put an end to such shameful conduct.

Issued by Ghana Muslim Representative Council.

(Ghanaian Times, June 19, 1975)

—◀▶—

'Armageddon' Not Coming This Year

Those faithful followers of Jehovah's Witnesses who have been preparing for the end of the world this fall are now finding it isn't all that certain.

The new date for Armageddon, it seems, would depend on how long it took Adam to name the animals and for God to create Eve.

Faced with an anticipated Sept, 5 deadline and growing expectations among many Witnesses, F. W. Franz, the sect's 81-year-old chief "theologian," has put the damper on specific references to the war to end all wars.

It could be years before Armageddon, said Franz, vice president of the Whatchtower Bible and Tract Society official name of the Jehovah's Witnesses.

Digitized by Khilafat Library Rabwah

Since 1966, the Watchtower Society has been saying that autumn, 1975, would mark the point 6,000 years from the creation of Adam in 4026 B.C.—a date derived by the Witnesses from their own Bible chronology, which rejects scientific evidence of mankind's existence on earth for millions of years.

By the end of this 6,000 years, the Witnesses said, the worldly political systems and all non-believers would be destroyed, leaving Jehovah's Witnesses to enjoy an immediately succeeding 1,000-year, idyllic reign of Christ on Earth.

The Brooklyn-headquartered Watchtower Society, burned by past erroneous prophecies, maintains that it never has said flatly that 1975 was going to be it. But in fact the society has left its followers little else to conclude.

Encouragement of that belief, according to one critic, put life into a sagging growth rate.

The Watchtower Society counts as its members only those who are active in door-to-door proselytizing. The number of active Witnesses in 1965 on an average month was only 3.4 percent above the number the year before. ("They get worried when the growth rate falls below 2.5 per cent," said William Cetnar of Santa Ana,

Calif., a one-time Watchtower Society headquarters worker).

After the 'significance" of 1975 was broached in 1966 (and discussed prominently in the society publication Awake two years later) the annual growth rate steadily rose—hitting just over 10 per cent by 1970.

Digitized by Khilafat Library Rabwah

There was an unaccountable slackening in the growth rate during the three following years. Then, last year, with 1975 fast approaching, the annual growth rate soared to 13.5 per cent—and a record 297,872 baptisms were recorded, 34 per cent more than the previous year's total.

In peak months, more than 2 million persons were evangelizing mostly in foreign countries, which now contain two-thirds of the Witnesses' membership.

The Watchtower Society's year runs, from autumn to autumn, so 1975 for the Witnesses began last fall.

Stories abound of sect members who dropped out of society or adjusted their financial plans as the end of the normal world was thought near.

"Reports are heard of brothers selling their homes and property and planning to finish out the rest of their days in this old system in the pioneer service," observed the May, 1974, Kingdom Ministery newsletter. (Pioneer service requires 100 hours a month in evangelizing)

"Certainly this is a fine way to spend the short time remaining before the wicked world 'send," the newsletter said.

A Pentecostal minister in Apayao province of the Philippines said last fall that many people are joining them here for fear of the coming judgment as proclaimed by the sect."

The leader of a Jehovah's Witness congregation in southern California was so convinced that Oct. 31, 1974, was the possible date for Armageddon that he declared he would sell his home for a few dollars on Oct. 30, according to the Rev. Frank Triggs of the Cerritors First Assembly of God. (No one took him up on it.)

At about that time, however, the Witness leadership was beginning to respond more to expectations among the membership about 1975.

"The publication of Jehovah's Witness have shown that, according to Bible chronology, it appears that 6,000 years of man's existence will be completed in the mid-1970s. But these publications have never said that the world's end would come then," said the Watchtower magazine of Oct. 15, 1974.

The 1975 yearbook of the Jehovah's Witnesses noted almost offhandedly on page 256 that the importance of 1975 "was deeply impressed on our minds back in 1966" by a Watchtower society book.

But, the yearbook went on, F.W. Franz had cautioned a Baltimore gathering of Witnesses that the Watchtower Society was not saying anything about 1975 and Armageddon. "And don't any of you be specific in saying anything that is going to happen between now and 1975." Franz was reported as saying.

If the problem of 1975 is solved the resolution of another Witness prediction is not.

Armageddon was once predicted for 1914, but after that year came and went the Watchtower Society has since maintained that 1914 marked the beginning of the "last day" before the world's end.

Interviews with Witness leaders in Los Angeles, however, indicate that their allegiance to the organization is not tied to any date.

Nor do they feel there will be

any massive falling away from the organization now that 1975 has lost some of its significance for ordinary members. "It was only immature brothers and sisters reading between the lines who felt that Armageddon was definitely predicted for 1975," said Jim Heidt of Los Angeles.

Digitized by Khilafat Library Rabwah

(*The Japan Times, March 8, 1975*)

Young Russians Curious about Religion

LENINGRAD (Kyodo-Reuter)- Young Russians are still flocking in to be told what a wicked thing religion is. But they appear to show more curiosity than any zeal to fight the good fight against God.

One home of the Soviet Union's struggle against vestiges of religious thought is here in Leningrad, where a former cathedral houses the museum of antireligious relics and atheistic propaganda.

Although a centre of atheism, the former cathedral of Our Lady of Kazan is still known to Russian passers-by as the Kazansky Sobor (Kazan Cathedral).

It is a majestic building, modelled on St. Peter's in Rome, with a sweeping semicircular colonnade of Corinthian pillars.

Napoleon's invasion in 1812 halted work on a matching semicircle of pillars on the opposite side and later tsars abandoned efforts to match up with the original design of Tsar Paul.

Groups of young Russians are bussed here from schools or on tours to be lectured by well-rehearsed guides on the horrors and injustices inflicted through the ages by priests, soothsayers, cult leaders, church inquisitors, witch doctors, black magic men and religious fanatics and devotees—right up to present day Zionism.

Zionism, presented as one of the world's great evils and prime source of interracial strife, gets a much more prominent place than, for example, Grigori Rasputin, the monk who shed his influence over the court of the last tsar, Nicholas II.

Albania has gone much further then the Soviet Union in combating religious practice by closing all churches and mosques and turning them into cinemas or storehouses. Albanian priests have been defrocked, imprisoned, deported or executed on treason charges.

In the Soviet Union the policy is to combat religious rites and recruitment by propaganda, and the atmosphere is relaxed. Here in the Leningrad museum groups of young Russians pad round silently in the wake of their guides, hardly ever asking questions.

They seem awed by the heavy baroque interior of the former cathedral and their silent parade occasionally almost resembles a devotional occasion. But there are also other behavior patterns—those of young sailors on shore leave who eye girls in the groups, in between examining the relics.

Students, couples and young housewives seem to use the ex-cathedral as a rendezvous point after tram and bus trips into town from outlying suburbs. The museum is free of charge and warm, which makes it a suitable place for friends to meet, before moving on to a theater, cinema or restaurant.

Whilst waiting for a delayed partner there is always something fascinating, and gruesome to study on

the walls—for example Red Indian warrior initiation ceremonies with plenty of technicolour and blood on the canvas.

Digitized by Khilafat Library Rabwah

Religion in the Soviet Union today occupies a place which is becoming more and more comparable to the situation in the West.

The decline in religious observance in the West since World War II is generally attributed to the corrupting influence of consumer society and the materialist onslaught.

Even if the Communist state had not zeroed in on religion as a vestige of a previous exploiting society, the trend might have been somewhat similar here anyway.

For today's gods in the Soviet Union are also consumerism and material comfort—starting with a home of one's own, then moving on to ownership of a car and a dacha.

The chase after possession is all the more intense here because Soviet Society — drained by the hemorrhages of civil war, World War II and Stalinist enforced industrialization — has had to wait longer than others for goods.

Although religion is on the decline here, as much through natural social change as through official suppression, a strange new phenomenon appears to be developing. This is what is known as the "third-generationers".

Their grandfathers survived the revolution and helped build up to Stalinist communism. Their parents survived World War II and have built up prosperous, influential careers which have entitled them to give their children—strangers to war or hardships—a first-class Soviet education and all home and holiday comforts.

These sophisticated young men and women now entering Soviet adult life—as the third generationers—quite often seem to seek something more satisfying than the pursuit of material things which marked their families' careers to date.

In a wholly Russian way they are questioning the valuses of a purely materialist society though not communism as such—and they seem to want to discover some better reason for human existence. Much of this uncrystallized yearning which will presumably disappear with marriage, children and the demands of a professional career, takes the form often of an increasing interest in the Russian medieval past and pre-Bolshevik philosophy.

But this is a small section of the upper layer of Soviet society, and the antireligious struggle is not designed to deal with this emerging cult.

The association for anti-religious and scientific thought—which numbers some 2,500,000 members and organizes many millions of lectures yearly—is concentrating its work on the soviet Central Asian republics nowadays.

In these Muslim areas cultural habits which are interwoven with religious practices, are still a barrier to economic development and equality.

(*The Japan Times, Feb. 22, 1975*)

Message of Ahmadiyyat

(Continued from page 18)

in the Day of Resurrection and the fact of rewards and punishments to be given to the people on that Day. They only wonder, when then a new Jamaat. They do not object to the belief and practice of the Ahmadis but they are opposed to their forming a new Jamaat for, if there is no difference between them and the other Muslims, why to build a separate mosque (i.e. why to establish a new Jamaat).

PRICE LIST
OF
BOOKS ON ISLAM

Digitized by Khilafat Library Rabwah

			U.S.Dollars
1.	The Holy Quran with English Translation and Short Notes fine Paper	...	7.00
2.	The Holy Quran with Eng. Translation including Introduction	...	4.00
3.	The Holy Quran with Dutch Translation ,, ,,	...	5.00
4.	The Holy Quran with German Translation ,, ,,	...	5.00
5.	Forty Gems of Beauty (Forty selected Sayings of the Holy Prophet with explanation)	...	0.80
6.	Nibrasul Momineen (100 Sayings of the Holy Prophet Arabic/English)	...	0.30
7.	Introduction to The Study of the Holy Quran (Fine Paper)	...	1.50
8.	Invitation	...	1.00
9.	The Real Revolution	...	0.30
10.	Where did Jesus Die ?	...	0.50
11.	Jesus in India	...	0.60
10.	Muslim Prayer	...	0.20
11.	Mishkat al-Masabih English Translation (4 Vol. Set)	...	18.00
12.	Qaida Yassarnal Quran	...	0.20
13.	The Teachings of Islam	...	0.50
14.	Our Teaching	...	0.20
15.	A Review of Christianity	...	0.20
16.	Fountain of Christianity	...	0.20
17.	Message of Peace	...	0.20
18.	Four Questions	...	0.20
19.	Three Questions by a Christian Answered	...	0.30
20.	Explanation of Objectives	...	0.20
21.	Victory of Islam	...	0.20
22.	Blessings of Prayer	...	0.20
23.	A Misunderstanding Removed	...	0.10
26.	The Will	...	0.20
27.	Favours of the Beneficient (Minan-al-Rahman)	...	0.60
28.	How to Get Rid of the Bondage of Sin	...	0.40
29.	Psalms of Ahmad	...	2.50
30.	Ahmadiyyat or the True Islam	...	1.50
31.	Muhammad, The Liberator of Women	...	0.10
32.	The Life of Muhammad	...	1.00
33.	Communism and Democracy (The destined fate of Communism as predicted by heavenly prophecies and the duties of Democratic Powers)	...	0.20
34.	The New World Order of Islam	...	0.40
35.	Message of Love and Brotherhood to Africa	...	0.20
36.	A Message of Peace and a Word of Warning	...	0.05
37.	Islam and Communism	...	0.20
38.	Presenting Islam to the Christians	...	0.20
39.	English Traced to Arabic *by Sheikh Muhammad Ahmad Mazhar*	...	4.00
40.	Arabic is the Source of all the Languages " "	...	7.00
41.	Pronouncement of the Promised Messiah	...	.30
42.	The Path of Faith (A brief outline of Islam and of the Ahmadiyya Movement for the benefit of School Children	...	0.50

EXPORTERS OF BOOKS

The Oriental & Religious Publishing Corporation Ltd.,
Rabwah—Pakistan